

Gutika-Gauranga astakala-lila

by siddha Krishna dasa babaji .

introduction by Srila Ananta dasa babaji maharaj
(from Radhakund)

translation Advaita dasa

INTRODUCTION

All the sashtras have indicated that the disease of material existence is caused by the forgetfulness¹ of God and in order to glorify the cure of that disease, there has been the teaching of smarananga bhakti, this is the devotion which consists of remembering the Lord.

From beginningless time the conditioned souls have been forgetful of the Lord and so they have become averse to Him. They have also been bereft of all transcendental knowledge and so they have attained this conditional state of life, so at every moment they are suffering the threefold miseries of material existence which is like a burning fire consisting of birth, death, old age and disease, so they are wandering from one species of life to another. This forgetfulness of the Lord can be removed by remembering Him, and there is no other means.

The Bhagavad Gita saying, “ Oh Arjuna I am very easily attained by a person who is constantly exclusively remembering me this is the greatest yogi “

“Those who are constantly and uninterruptedly remembering Me without deviation, who are constantly and eternally focused on Me, will attain Me, I will personally carry those things not yet attained and protect those things attained. Therefore you should always remember me.”

In the Padma Purana it is mentioned that the remembrance of the Lord is the ruling principle over all rules and prohibitions. “Always remember Lord Vishnu and never forget Him, this is the king of all rules and prohibitions”. Just as the different ministers are always obeying the king, similarly all the rules and prohibitions of the scriptures are obeying the king of lila smaran. There is only one rule which is to remember the Lord and the only prohibition is to forget Him.

In the SRIMAD BHAGAVATAM 10.18.11 Srila Jiva Goswamipad comments:

The Lord gives Himself Directly to those devotees who are remembering His Lotus Feet and He (the Lord) Accepts subjugation by them which means He becomes directly under the control of those devotees who remember Him.

From all these discussions we can understand, that the remembering of Sri HARI is the very life form of all Sadana. In order to practice this item of bhakti called Smaran it is absolutely required that the mind be fixed and concentrated. When the dirt of remembering other things is not removed from the heart, the qualifications for practicing Sadana is not attained. There are no rules or regulations to enter into the Sadana of Sri Harinam Sankirtan, one does not need any purificatory rituals, therefore in order to purify the heart, Harinam Sankirtan must be done to assist the item of Smaran.

In the Bhakti Sandarbha it is said when one regularly performs Harinam Sankirtan the heart becomes purified and then smaran can reach the level of Dhruvanusmrti or even samadhi. Therefore Srila Jiva goswamipad has described five stages of Smaran ;

1. The first stage is SMARAN.

The literal meaning of the word Smaran is, an occasional remembering of the Name, Form and Pastimes of the Lord.

2.DHARANA.

This is when one can somehow hold on for sometime to the Names, Forms and Pastimes of the Lord.

3.DHYANA.

This is detailed and specialized remembrance.

4.DHRUVANUSMRTI.

Uninterrupted remembrance like a stream of Nectar is called Dhruvanusmrti.

5.SAMADHI.

A complete transcendental vision which consists of only meditation is called Samadhi.

In the beginning it may be difficult for sadaks to practice the devotional limb of Smaran but never the less a serious devotee will depend on the Mercy of Sri Guru, Vaisnavas and Sri Bhagavan and with the aid and assistance of the Bhakti limb of Kirtan he will gradually practice smaran and attain stages such as Bhava and Samadhi and thus become blessed. The main acharya of raganuga bhakti, Srila Rupa Goswamipad has written the following:

The main item of Bhakti is Krsna Smaran and because RAGA (attachment) is the natural function of the mind and passionate attachment is its nature, remembering Krsna (manasi seva) becomes the main item of Devotional Service.

The sadak should remember the playful enjoyer in Vrindavan Sri Krsna, remember the favourite devotees in Vraja, like Sri Radha, Lalita, Vishaka, Sri Rupa Manjari etc, and always be engaged in discussing the pastimes of those favourite devotees with devotion in this way always reside in Vraja.

This book is like a jewel which is offered on the auspicious occasion of the 500th appearance of Sri Chaitanya Mahaprabhu, the Kali-yuga avatar(the dissension of the age of kali), by whose mercy even an ignorant person like myself got some realization.

This book has been offered to the Lotus hands of the Vaishnavas who are fixed in lila smaran, just like one offers Ganga water to the Ganges.

The very life-force of the mind is smaran which is the abode of all sweetness, and the essence of smaran is the pastimes of Sri Radha Krsna, and there is no greater goal or practice than this. This truth is the essence of

In the Chaitanya Caritamrta the following divine words are spoken by Sri Chaitanya Mahaprabhu. “ Forgetting Krsna the jiva has been averse to Him beginningless time and therefore Maya is giving the jiva the misery of material existence, but if that conditioned soul turns to Krsna by the grace of the saints and the sashtras the jiva will be saved and Maya will let him go. If the cause of forgetting Krsna is aversion towards Him, then there is no doubt you will turn back to Him by remembering Him.

When smaran becomes very intense and uninterrupted this is compared to a stream of oil and this is called Dhruvanusmrti. This is the greatest means of becoming directly acquainted with the Lord. The Upanishads say, “Here is the instructions given of how to meet the Lord face to face, first hearing his glories then remembering and finally Dhruvanusmrti which is an intense deeper form of meditation

In the beginning of his book Sri Ramanuja acharya has compared dhruvanusmrti with seeing the Lord or direct perception of the Lord. When smaran becomes very deep, all streams of thoughts that are unrelated to it disappears and the stream of thoughts that are directly connected to it becomes uninterrupted and focused. This results in Smaran tattva vijnana, which is direct perception and realization of that which one remembers by practice.

Sripada Shankaracharya has also mentioned the word upasana as meaning dhruvanusmrti. Upasana means to follow a certain topic of meditation as it is described in the sashtras and that remembrance should be performed in such a way that other topics should not interrupt this meditation. The Lord Himself has repeatedly glorified the item of Bhakti called Smaran

in If one is not able to live in Vraja with the body then one can live in vraja with a siddha swarup.

With the Sadaka's Body means the physical Body and with a Siddha Swarup means ones mental conceived spiritual Body which is suitable

for serving Sri Krsna personally and directly. Here the subject is the Beloved Sri Krsna and all the Beloved associates are Sri Radhika, Lalita, etc. One should take shelter of the Shringar Bhava, the erotic Rasa of Vraja. A person who really desires this, must collect all the different ingredients which are considered necessary for this direct personal mental seva.

Srila Rupa Goswamipada's statement:

"Follow in the Footsteps of the People of Vraja" means one should with the physical Sadaka's body follow in the Footsteps of acharyas like Srila Rupa Goswami and so on, while in the mentally conceived spiritual body one should follow the Vrajasundaris such as Srimati Rupa Manjari and so on, but this raganuga bhajan should be prompted with lobha - Spiritual Greed and so it is developed through the different Sadanas such as "SEVACHINTAM" - Remembering ones beloved devotional service. It should never become a drag, a ritual or a dry process which is like a machine, repeated everyday.

It is important that the devotee is aware that there must be a deep relish for the Forms, Qualities, Pastimes and Sweetness of the Beloved.

An intelligent person will understand which of the 64 items of Vaidhi Bhakti are suitable for the practice of Raganuga Bhakti (bhajan) and those of the 64 limbs of Vaidhi Bhakti which are opposed to his feelings should not be practiced. Srila Vishvanath Chakravartipada has given this explanation in his Sri Raga Vartma Chandrika and from his explanations one thing is understood - to remember Sri Krsna in the feelings that are most suitable to you, to remember His associates and mentally think of your siddha-deha while worshipping Sri Radha Madhav throughout the eightfold daily pastimes and performing your service (manasi seva) in these events is the very life of raganuga bhajan.

Srila Narottama thakur Mahasaya has said "Whatever I think of during my sadana such a Siddha body will I attain, when I attain perfection. This is the meaning of Raga Marg. So do not neglect the item of bhajan called Smaran - take the essence for your body and mind.

Srila Ramananda Raya has spoken similar words to Sriman Mahaprabhu in connection with Raga - Sadhana. "Therefore you should accept the mood of the Gopis and think day and night of the pastimes of Radha and Krsna - you must conceive of your own siddha - deha in this event and serve them in it and when you attain the mood of the Manjaris you will attain the Lotus Feet of Radha Krsna.

The Siddha- deha of the Raga Sadhak

When the Sadhak takes shelter of the Gaudiya Vaishnav Guru in Raga-Marga, he will become acquainted with his Siddha-swarup, and after establishing his Siddha - swarup he will be able to think of his devotional service throughout the eight parts of the day.

There are two kinds of Sadhaka's :

1. Jarati
2. Ajarati

Jarati is the devotee who has awoken his rati or dormant Love for Krsna, while Ajarati is a devotee who has not yet awoken his dormant Love for Krsna.

The jarati sadhak will automatically perceive his siddha-deha within himself, whereas the ajarati sadhak must first put in some endeavor to meditate on his siddha-deha and serve in this siddha-deha.

What should be understood about the Siddha-deha Srila Vishvanath Chakravartipada has stated in a commentary to the above mentioned verse from Bhakti Rasamrtasindhu, in His book Raga Vartma Chandrika. From His statement it is to be understood that the sadhak in the stage of sadhana will attain direct service of the Lord. This is not a speculation or imagination, it is completely true and is totally a transcendental identification.

In the commentary of this verse Srila Jiva Goswami has written in the 10th verse of his Priti Sandarbha.

“The Lord Himself and all the individuals in Vaikuntha and elsewhere are all particles of His Jyoti (transcendental effulgence) there are innumerable forms as such and with each of these forms the Lord has a relationship. In other words these liberated souls have a form to serve the Lord with. Each particle of the Lords effulgence is one of those liberated souls, therefore they are transcendental just like the Lord himself.

The Parshadas are eternal (nitya siddhas) which means they have been there from a beginningless time and will remain there for endless time.

Each of the innumerable living entities (jivas) is a servant of the Lord, and for each of them there is a spiritual body awaiting them in the spiritual world for serving the Lord. When by the Grace of bhakti one attains the service of the Lord then this body is attained. This Siddha Pranali is the mercy of the Guru and in the Gaudiya Vaishnav Sampradaya, one has the greatest opportunity for becoming acquainted with the siddha-deha.

Sri Gurudev on the strength of his own meditation will bestow on the disciple a suitable form for directly serving the Lord. This is the

ascertainment of the siddha-deha, therefore this should never be considered imagination by anyone. This Form Siddha-deha has been identified and revealed in the heart of Sri Gurudev who is the external manifestation of the Antaryami,(Paramatma) the embodiment of the Lords deep mercy. An intelligent sadhak will understand that it is a great offense to consider the Siddha-deha imagination or speculation. It is the Lord himself who arranges for the devotee to attain this siddha-deha and in this connection there is a sloka in the S.B. 3.9.11. Lord Brahma told Sri Bhagavan - "You are only perceived through following the path outlined by the sadhu, guru, and sashtras. You always reside in the hearts of the pure devotees. You assume the Form which the devotees like to meditate on. They are so eager to serve You that whatever form they meditate on You help them to attain, so they can directly serve You ". This is the Mercy bestowed upon the saints. Therefore whatever siddha-deha the raganuga bhakta thinks about during his service (manasi seva) is bestowed upon him by the mercy of the Lord.

Thinking like this about the desired Siddha-deha is the main item of practice and the most important item in Raganuga Bhakti for those who have no other desire than to render loving service to the Lord.

Amongst all the different kinds of devotional service the Loving service of Sri Radha Madhava in manjari bhav is the greatest.

This is the favourite subject of the Acharyas who have taken shelter of sriman Mahaprabhu, they have taught and practiced it. This is the most beloved treasure of the Gaudiya Sampradaya. The meditation of the Gaudiya Vaishnava's on their Siddha-deha or Manjari swarup has been explained as follows :

The Body is Sprinkled by the Grace of Sri gurudev. She is a young girl from a cowherd family and decorated with different ornaments. She has large breasts and is endowed with all the skills in the 64 arts. She has a red loin cloth and She wears a white scarf. Her blouse is decorated with pearls at the borders and is furthermore embroidered with gold and red. Her body is anointed with sandalwood paste, aguru and vermilion. She has a honey sweet smile. She is extremely expert in all different kinds of devotional services and also very eager to render such devotional services. She is adorned with great qualities such as humility, is always eager to receive Sri Radha's Mercy and very happy when Radha Krsna are happy, this is the only aim of Her activities. She has a very intimate Love for Govinda who is Himself the enchanter of cupid and she delights in that enchanter. She is very expert in the different kinds of conversation and has a Divine form. She is filled with Bhava-ullas Rati (manjari bhav) and is expert in singing. Her effulgence consists of pure gold and She is bereft of even a whiff of personal happiness. Day and night Her mind is absorbed in deep love for Radha and krsna. In this way one should think of oneself and take shelter of the devotional path.

In the Gaudiya Vaishnav Sampradaya it is customary to have an equal worship of Sri Gaurasundar and Sri Radha Madhava.

Sri Gaurasundar is internally Krsna and externally golden. Mahaprabhu is Sri Krsna accepting the ecstasies and lustre of Sri Radha and nothing or nobody else.

Therefore the pastimes in Sri Navadweep and Braj are simply two streams of one river of the pastimes of Brajendrananda. The combination of the Braj Lila is the Navadweep Lila. The relish of the sweetness of Braj Lila and the variety of that sweetness is lost if one discards the Braj Lila upasana.

Srila Kaviraj Goswamipada at the end of the Madhya lila of C.C has described the Navadweep Lila as been an endless lake from which hundreds of streams of nectarean pastimes of Sri Krsna are streaming in all the ten direction, make your mind a swan that will swim in that lake. Therefore both these pastimes are equally worshipable and both these abodes are desirable for the sadhak's, here I will get Gaurasundar, there I will get Radha Krsna. Srila Thakur Mahasaya says "just as the sadhak thinks of himself in gopi bhav as a manjari and thus meditates on the pastimes of Radha krsna going on in Braj and their services rendered.

In the same way they meditate on the Navadweep Lila and perform service in their Siddha-swarup as a Kishor-brahmin, an innocent male brahmin boy. In this way they serve Sri Gauranga in the eightfold daily pastimes. In this meditation in the gutika Gaurasundar becomes absorbed in Radhabhav and thus becomes immersed in Braja-ras, then all the associates also become absorbed in their own swarups. By the Grace of the Guru, the sadhak will easily and automatically become aware of his manjari-swarup and thus become absorbed in the pastimes of the Yugal-Kishor. This is the expertise of the Gaudiya Vaishnav's in rendering the teachings of Raganuga-Bhakti.

The achievement of Srila Siddha baba, are based on the Krsna kaumudi by Srila Kavi Karnapur, the smaran mangala stotram by Srila Rupa Goswami and Srila Krsna das Kaviraj's Govinda Lilamrta which all describe the sweet pastimes of Sri Radha Krsna throughout the eight parts of the day. Vishwanath Cakravartipada has also composed another book called Sri Krsna Bhavanamrta to increase the Rasa even more in these pastimes.

All these books have been composed in the sanskrit language, which is very difficult for an ordinary sadhaka to understand and in all these books, the Asta-kaliya-Lila smaran of Sriman Gaurasundar are virtually absent, attaining the direct merciful order of Srimati Radharani, Srila Krsna das Siddha baba has composed the Gaur-Govinda Lilamrta Gutika in bengali, and has established the Samyog Sutras of the Gutika - (the combination of Radha Krsna's Pastimes) at each part of the day along with those of Sri Gauranga. If He had not composed this book it would have been very difficult for ordinary sadhaka's to be able to enter into the kingdom of Lila smaran of Sri Radha Madhav. He has also composed a large book called Bhavana sat sangraha which deems as an anthology for all asta-Kalin-Lila books so that the devotees will be able to follow in the Footsteps of the Mahajans and attain the great fortune of relishing the sweetness of the Pastimes, Qualities and Forms of their beloved deity.

Srila siddha Krsna Baba was mainly relying on two books ie Sri Govinda-Lilamrta and Sri Krsna Bhavanamrta. He also collected slokas from many books of the Goswamins about the tasty and sweet pastimes of the divine couple. Certainly the unique accomplishments of Srila Siddha baba on this path of indicating to the Raganuga sadhaka's how to contemplate the pastimes of Sri Gaur-Govinda are incomparable.

SRI NAVADWEEP NISHANTA LILA

(3.36am - 6.00am)

PRANAM MANTRA

Service of the Lotus Feet of Sri Gauranga Mahaprabhu is not even attainable by Lord Brahma, Lord Shiva, Lord Sesh and others, only His own devotees can attain Him and the great mahatmas are constantly meditating on him. So that other people can enter into these pastimes, I will elaborate on the Manasi seva in Sri Navadweep and offer my obeisance's to such pastimes.

SUTRA

He who gives up His bed at the end of the night and goes in the morning to take a bath in the Ganga, who, performs many beautiful pastimes with His devotees in the forenoon and at noon time. Who goes to wander around in the town in the afternoon and returns to His own home in the evening, and who stays in the courtyard of Srivas in the late evening and at night. May that Sri Gauranga Mahaprabhu protect us.

He who at the end of the night stays in the flower garden of Srivas Pandit and hears the singing of the birds and thus wakes up. Who is then bathed by his own tears when he remembers how Sri Radhika is lying next to Sri Krsna in the Nikunja Mandir. O mind please worship that Gaurasundar who has a pure golden lustre.

Navadweep Dham is a totally transcendental abode which is surrounded by the Suraduni Ganga. In that Navadweep Dham is the abode of Sriman Mahaprabhu. In that Ishan corner(north east) is the flower garden of Srivas Pandit, which extends up to the banks of the Ganga. It is extremely beautiful since it is being served by the six seasons. In this garden there are three mandaps(pavilions) and within each is the studded jeweled bed of Sriman Mahaprabhu, Sri Nityananda Prabhu, and Sriman Adwaita Prabhu respectively. Centrally located is the mandap of Sriman Mahaprabhu which is studded with golden jewels, and in the south is Sri Nityananda Prabhu's mandap which is made of sunstone, while in the north is Sri Adwaita Prabhu's mandap which is made of moonstone. Each of these mandaps have four doors, one on each side.

Decorated with beautiful garlands, the lustre of the different jeweled studded walls of these mandaps(pavilions) are shining just like waves. The doors and windows of these mandaps are made of sapphires and the floors are made of gold and studded with different jewel gems. The turrets of these mandaps have golden gems on them, they have banners, flags and chakras that are beautifying them.

At night time these three Lords, Gaura, Nitai and Adwaita are reclining on their jewel bedsteads within each mandap. Their associates also have little cottages in all four directions of their individual Lords.

In the eastern direction of Sriman Mahaprabhu's mandir is Sri Gadadhara Pandit, and devotees like Srivas and Haridas. In the south are the eight Mahantas headed by Swarup Damodar, in the west are Sri Narahari Sarkar, Murari Gupta and others, in the north, Sri Rupa, Sri Sanatana and the other Goswamis with all their different associates.

In the different directions from Sriman Nityananda Prabhus mandap are His main associates, Vira-chandra Prabhu, Ram Das, Uddaran Datta and so on. Around the mandap of Sri Adwaita Prabhu are His main associates, Achutyananda and Yadhunandan Acharya.

According to the paribwar into which the disciple is initiated, he is taking rest at the Lotus Feet of his Gurudev in the bedroom of his own Guru- the different trees and vines different birds and bees are also sleeping, now the end of night has come.

The devotee is completely trained in devotional service so when he wakes up he washes his face and his hands. He wakes up Sri Gurudev by massaging His Lotus Feet and then he washes Gurudev's Hands and Lotus Mouth also, in this way the whole Guru-varga is served, just see how enchanting the beauty of Srivas' flower garden is, at the end of night.

The soft malayan breeze causes ripples of ecstasy to appear on the chest of the malika and malati flowers, making them dance slowly and softly in the waves of the wind. Receiving the pleasant touch of the moonbeams and the malayan breeze, all the flowers begin to open and extend their fragrance in all directions. The bumble bees wake up when they smell this wonderful fragrance and while they are humming very softly and sweetly, they begin to drink the honey from the flowers.

The different birds such as the cuckoos are again singing in the fifth note. At this time Sadhak das begins to arrange the different paraphernalia for the service of Sriman Mahaprabhu, which is suitable for the end of night. This is being performed in allegiance to the Goswamis headed by Sri Rupa, Sanatana and the order of Gurudev.

Sadhak das begins by cleaning the veranda of Sriman Mahaprabhu's mandap with fragrant water and a golden brush, then he wipes it with a fine cloth. Many verandahs in the eastern direction are carpeted and on them jeweled chairs for sitting, complete with side cushions which are very soft. For washing the Lords(Gaura, Nitai and Adwaita) mouths and faces, sadhak das prepares a golden goblet which is covered with a fine cloth. He renders different others services, like collecting flowers for stringing garlands for the three Lords, grinding sandalwood paste and keshar to make tilak on their bodies, all these he keeps on golden trays. For arati he makes lamps with ghee and camphor wicks, fragrant flowers, fragrant incense and other things on jeweled trays which are placed on small golden tables. The Mrdangas are decorated and the kartals made ready. After this sadhak das proceeds to clean the mandaps of Sri Nityananda and Sri Adwaita prabhu respectively with fragrant water and golden brooms.

Then mahaprabhu wakes up due to the fragrance of the flowers which begins the buzzing of the bees which in turn begin the singing of the birds. He immediately roars with ecstatic Love as He remembers Sri Vrindavan, hearing this everybody else also wakes up. Sriman Nityananda Prabhu and Sri Adwaita Prabhu gets up, their servants then wash their faces and their mouths along with their associates. Everybody then proceeds towards the bedroom of Sriman mahaprabhu and peek through the windows in order to catch a glimpse of the beautiful scene of Him Lying down in bed.

Sriman Mahaprabhu is Lying on a jeweled bed which is decorated according to the season with sheets that are as white as the foam of milk. His body shines like molten gold, his arms are stretching down to his knees, His eyes are wide and resembles Lotus flowers. He wears a red cloth and a red scarf.

Gaurasundar who is the jewel of mahabhav is then decorated with different sattvik ecstasies such as shedding tears and shivering, He then imitates how Sri Radha and Madhava the Divine Hero and Heroine of the Braja-nikunjas are embracing each other.

Sri Gaurasundar speaks with unclear words and a honey sweet voice, and half-opened eyes, in this way who can understand whether He is seeing this in a wakeful state or in a dream.

Over Mahaprabhu's bed hangs a canopy which is decorated with different signs, such as the Lotus and the swastika around which are hanging different tassels of pearls and other gems. This canopy is erected on top of four posts which are placed on the four corners of Mahaprabhu's bed. The wonderful and pleasant effulgence of Sriman Mahaprabhu's body looks like champaka buds or different jeweled lamps. On the four sides of the bed, there are small golden tables on which are placed different ingredients for devotional service, such as fragrant water, goblets for drinking, trays containing betel leaves and different kinds of fans.

In a golden cage there is a beautiful parrot. Now on the indication of Swarup Goswami the parrot Vichaksan speaks very sweet humble words in order to awaken Sriman mahaprabhu. "He Prabhu Vishwambar, He Sachinandan, He Navadweep chandra tomare jay hauk." "O my lord Vishwambar, He Sachinandan the moon of Navadweep all glories to you. The night is over and the morning has broken, the red sunrise is appearing in the eastern direction. Listen to the bumble bees buzzing being attached and agitated by the sweet fragrance of the flowers that are opening because of being touched by the moonrays and the soft gentle malayan breeze. Different birds like the cuckoos are sweetly singing. Your beloved Sri Nityananda Prabhu, Sri Adwaita Prabhu and all the other devotees headed by Sri Swarup Damodar are all eagerly waiting for you to wake up. They are already situated in the four corners of Your veranda. The Brahmins that are living in the town have already taken their bath in the Ganga and while on their way home they recite different stavas and sutras. Quickly return to your bedroom in Your mothers house before your mother who is very eager to see you, comes to your bedroom To wake you up."

Hearing the words of the parrot Mahaprabhu in ecstasy begins stretching while on his bed, He resembles a golden bow without a string. He then rises from his slumber sits up and yawns. It is as if the lustre of His teeth are worshipping His moon-like face, like a camphor lamp. His nostrils have risen, all his limbs are covered with goosepimples of ecstasy that resemble the blossoms of the kadamba tree. A stream of tears emanate from His eyes when He remembers the sweet pastimes of Sri Radha Madhava's amorous fatigue in the braja-nikunjas. His tears resembles the Divine Ganga river that emanates from the golden meru mountain. (Mahaprabhu's golden body). He breathes in and out very deeply and heavily, and from ecstatic Love His eyes have become red.

Seeing these wonderful ecstatic transformations on the body of Sriman Mahaprabhu, the two Lords, Sri Nityananda and Sri Adwaita along with all the other devotees fall into total ecstasy. Then they enter the bedroom of Sriman Mahaprabhu, and occupy their own individual places.

Knowing the feelings of Sriman Mahaprabhu Swarup Damodar Goswami begins singing about Radha and Krsna's kunja-banga in Vraja, which is how they wake up in the kunja in Vrindavan.

Hearing this song Sriman Mahaprabhu becomes absorbed in the Braja-lila in Sri Radha's bhava. The two Lords, Sri Nityananda and Sri Adwaita along with all the other devotees also enter in their own siddha-swarup's and thus become absorbed in Vraja-lila.

By the Grace of Sri Guru, sadhak das also becomes absorbed in His Manjari swarup in Braja-rasa.

ARATI OF THE THREE LORDS AND THEIR BHAVAVESH

In Navadweep Sriman Mahaprabhu is sitting on his bed in the flower garden of Srivas Pandit, surrounded by his associates. When Mahaprabhu remembers the mangal arati of Radha Madhava in the Braja-nikunja, he roars with ecstatic Love, hearing this the devotees attain external consciousness and complete their arati song.

When Mahaprabhu attains external consciousness He gives a Loving embrace to Sri Nityananda Prabhu and Sri Adwaita Prabhu. The devotees are offering dandavat pranams to Mahaprabhu's Lotus Feet. After this Mahaprabhu sits on a decorated jeweled throne on His balcony. On His right is seated Sri Nityananda prabhu and on His left Sri Adwaita Prabhu. Then on the order of Sri gurudev, sadhak das brings in a golden jug with fragrant water and a golden cup with which he washes the mouths and faces of the three Lords, then he dries them with a soft cloth.

The three Lords are now being dressed after which sadhak das offers them flower garlands, sandalwood paste and then shows them their images in a jeweled mirror.

Sadhak das then places the different paraphernalia for performing arati into the Lotus hands of Sri Rupa Goswami, who in turn hands it to Sri Swarup damodar, who begins to perform the arati of the three Lords. When Mahaprabhu sees the image of His own face in the jeweled mirror He becomes absorbed in Vraja-bhav and knowing the feelings of Mahaprabhu, Swarup damodar Goswami sings about how Sri Radha Krsna leaves the nikunja mandir to return home, hearing this everyone becomes absorbed in the Braja-rasa.

HOW THE THREE LORDS RETURN HOME AND TAKES REST

Sriman Mahaprabhu is absorbed in ecstasy with the devotees on his Pavilion in the flower garden of Srivas Pandit, gradually Swarup Goswami sings how Sri Radha Krsna returns home with the shakis and takes rest. Hearing this He becomes absorbed in ecstatic love and attains half external consciousness, Swarup Damodar then completes the song. In his half external consciousness Mahaprabhu and his devotees return home.

On Mahaprabhu's right is Sri Nityananda, on His left Sri Adwaita Prabhu and the other devotees are behind. With everyone In Vraja-bhav they stealthily look around as if afraid and in this way they sneak home. Sometimes walking quickly and sometimes slowly in this manner they arrive at the eastern lion-gate of Sriman Mahaprabhu's abode. He gives a Loving embrace to all the devotees and in this way the Lord bids farewell to everyone and enters His abode. Although everyone returns to their individual homes, out of great Love, Sri Nityananda Prabhu enters Mahaprabhu's house for his company and following him are the Goswamis, the guru-varga and sadhak das. They follow Mahaprabhu into his bedroom and place Him on a golden chair where they wash His Lotus feet with fragrant water and wipe them dry with their doties. Mahaprabhu then lies down on a jeweled bed while sadhak das begins massaging His Lotus Feet.

When He falls asleep, sadhak das proceeds to the Lotus Feet of Sri Nityananda and so on. Completing his seva in this way, he massages the Lotus feet of Sri Gurudev, and when He falls asleep, Sadak das goes to his own abode and takes rest.

END (336 am - 6 am)

SRI NAVADWEEP PRATHA LILA

(6.00am - 8.24am)

SUTRA

In the morning Bhagavati Sri Sachi Ma, sees all the bruises on Her son Vishvambar's body as a result of performing sankirtan, She says "alas alas my son how have your body become bruised like this?" She anxiously touches His body, fondling Him again and again as He gets up from bed. I worship this Gaurachandra. Srivas Pandit, Murari Gupta and many other devotees comes to Sri Gauranga and roll on the ground in prostrated obeisance's to the Lord then asking about His welfare.

Sri Gauranga washes His face with fragrant rose water and after greeting His devotees, He explains with great ecstasy what He had experienced in his dream, finally taking His bath and Krsna prashad. I worship this Sri Gauranga.

In Sri Navadweep Sadhak das gets up in the morning uttering Sri Gaura-Nama and after finishing his morning duties such as brushing his teeth, he goes to clean the water closet of his Guru Parampara all the way up to the Goswamis and the three Lords, Nitai Gaura Sitanath, by washing them with fragrant water and scenting them with nice fragrant incense. Finishing his service he washes his hands and feet and goes to take a bath in the Ganga, there he offers different prayers in recitation. He then goes home and puts on tilak etc., sweeps the verandah and terraces etc around the quarters of Sri Gurudev with a golden brush, places a small golden chair in the place where Gurudev brushes his teeth, he also places a jug of fragrant water, a thin gumpsha, a plate of mango leaves, some fragrant powder for brushing teeth and a golden tongue scraper.

Outside of Gurudev's water closet sadhak das places a golden jug with fragrant water and fragrant soft clay for washing, and goes to the bedroom of Gurudev to massage His Lotus Feet, in this way Sri Gurudev wakes up. The sadhak das then assists Him with his morning duties such as brushing His teeth, after this He goes to take bath in the Ganga, followed by sadhak das carrying a golden water pot. Sri Gurudev offers His obeisance's to mother Ganga and sprinkles some of Her water over His head, before bathing. When He is finished sadhak das massages His body, dries Him with a towel and dresses Him in dry clothes.

Gurudev offers different prayers before returning home, while the sadhak takes up His lota, wet clothes and follows Him. Arriving home the sadhak das washes Gurudeva's Lotus Feet and seats Him on His asana, assisting him with tilak, dressing and ornamenting Himself etc.

In this way all the servants will serve their entire guru-varga as well as the Goswamis. Next Gurudev sprinkles water over the holy Tulasi tree, circumambulate Her and finally offers His prostrated obeisance's to Her Lotus Feet. The sadhak also does the same following in the footsteps of his Gurudev. Next the sadhak das follows Gurudev and meets the rest of his Guru-varga and gradually offers dandavat pranams to each and every one and together they go to the abode of Sriman Nityananda where they keep the different paraphernalia suitable for service in their proper places. He rises from bed, and having performed His morning duties, He goes to the abode of Mahaprabhu with his associates. In the same way Sri Adwaita Prabhu, Gadadhar, Srivas and all the other devotees complete their morning duties and enter the abode of Mahaprabhu. Thus they repeatedly admire the splendid beauty of Sri Jaganath Mishra pura.

The walls in the four directions of Mahaprabhu's quarters are made of gold and in them are gates covered with beautiful flower garlands. There are paths coming out from each gate, which are lined with jeweled trees and vines.

In the eastern direction there is a lion gate endowed with wonderful beauty. On the two terraces there are golden jugs as well as beautiful flags and banners. There are four sections and thirty rooms in this abode. In the north east there are six rooms of Sri Sachi mata, and the northeast of that is the well. Southeast of that is the abode of Jaganath misra, West of that is the decoration room of the three Lords Nitai Gaur and Sitanath. North of that are the bathing quarters where the three Lords brush their teeth and take bath etc. East of that is the room of Ishan Das. In the south east there are the 12 rooms of Sriman Mahaprabhu. In the north west is Mahaprabhu's dining quarters, south of that is the Narayana temple and south of that is the jeweled treasure, east of that is the Moon tower also known as the Watchtower, north of that is the courtyard where dancing, bhagavat path and kirtans are being held. North of that are sitting places for friends and so on. North of that is the flower garden of the yog-pith. East of that is a reception room where the bhaktas meet. South of that is the room of the servants and south of that is another room with a well. In the south western corner there are the eight rooms of Visnu-Priya devi. In the south west of that is Sri Sachi-mata, Sita Devi and Malini's dinning room, South of that is Vishnu-Priya's kitchen, Then west of that is Her jeweled treasury, north of that is the abode of Her maidservants. North of that is Vishnu-Priya's bedroom and north of that are rooms with a well, Her kund, Her courtyard, Her platforms, Her bathroom, Her place of dressing and ornamenting, also the beautiful six seasonal forest. In the north west corner is the quarters of Laksmi Priya, In the north east of that is Her jeweled treasury, south of that is Laksmi Priya's sitting place, west of that is Her bedroom, north of that is the quarters of Her maidservants, and so in total there are 30 rooms.

On the four sides of this abode there are golden walls and outside of those walls are different rows of orchards such as banana, flower, and a field orchard. Then north of this abode inside the banana orchard are situated water closets for the three Lords. In these four golden walls are gates from which jeweled studded pathways extend up to the Ganga in the four directions.

On both sides of these pathways are lines of bakul trees. Navadweep dham is surrounded by the main course of the Ganga as well as its tributaries. The devotees all enter into the splendid abode of Sri Gauranga from the direction in which their own abodes are situated. From the northern direction the Goswamis arrive, and on their order the sadhak das cleans the platforms, and the courtyard with fragrant water and a golden broom.

Outside the water closet of the three Lords the devotees keep golden jugs with water and fragrant clay for cleaning. There are tender mango-leaf cups kept on the platforms with fragrant powder for cleaning the teeth, golden tongue scrapers and golden jugs with cups to water closet of the three Lords. On the ornamentation platform there are fire-pits to keep the incense burning, sets of yellow clothes, garlands and sandalwood paste, ornaments and many different fascinating items. There is a vyasasana ready for the devotee who will give the bhagavatam class. The sitting places are cleaned and nicely prepared for the three Lords and all the other bhaktas.

Sachi mata then comes out from Her inner quarters to see and awaken Her darling Gauranga. The two masters, the devotees as well as sadhak das offers prostrated obeisance's to Sachi ma. Her heart melting with motherly love and affection, repeatedly calling Him She enters His chamber and resting Her body weight on Her left hand as she fondles him with her right saying, "ai bap Vishwambar"

"Oh my child Vishwambar, Oh Nimai quickly get up, it is now morning. Your beloved Srivas and other devotees are very eager to see You and are therefore waiting in Your courtyard".

Then She sees all the bruises on Sri Gauranga's Body which occurred during the nocturnal kirtan pastimes, and She exclaims:

"Alas alas my son, how is it possible that your body has been bruised like this". Saying this Ma Sachi fondles Him again and again with tear-filled eyes, touching his Body. Rising from Bed Mahaprabhu offers prostrated obeisance's at the Lotus Feet of His mother.

Then as Mahaprabhu's Feet touch the ground Ma orders the servants to prepare for His regular morning duties, and make ready for His bath and so on. Then she returns to Her inner quarters.

The two Lords Sri Nityananda and Adwaita prabhu also the other devotees enter Sriman Mahaprabhu's bedroom.

Mahaprabhu embraces the two Lords and seats them on their own seats. Srivas, Murari Gupta and many other devotees offer their dandavats at Mahaprabhus Lotus Feet and inquire about His welfare.

With deep emotion Mahaprabhu describes the sweetness of Braja as experienced in His dreams, becoming overwhelmed thereby with ecstatic Love. Knowing the feelings of Mahaprabhu, Sri Swarup Damodar sings songs how Mukhara proceeds to yavat to see Sri Radha, Her awakening, how She shares Rasodgar with Shyamala shaki and Madhurika's arrival. Hearing all this Mahaprabhu becomes absorbed in Radha Bhav, overwhelmed with ecstatic symptoms such as shedding tears, shivering etc. scoop out the fragrant water. They also keep bathing dresses, fragrant narayana oil and varieties of other ointments inside the devotees also become absorbed in Braja-Lila in their own siddha-swarup's.

MAHAPRABHU BATHING, ORNAMENTATION AND ECSTATIC ABSORPTION

Absorbed in Radha bhav Mahaprabhu is in His bedroom surrounded by the devotees. Out of ecstatic Love He roars and hearing this the devotees attain external consciousness. Swarup Damodar finally completes his song, Mahaprabhu having attained external consciousness embraces the two Lords and the devotees according to their positions.

Mahaprabhu also exchanges sweet and affectionate words with His bhaktas and having proceeded to the platform where he brushes His teeth the Lord sits down and on the order of the Guru sadhak das assists Mahaprabhu with the brushing of His teeth, offering Him water from a golden jug, mangoes leaves, fragrant powders and a golden tongue scraper. Mahaprabhu's teeth are effulgent and resembles a row beautiful pearls. While attending the water closet sadhak das offers the Lord fragrant clay and water for washing His hands and Feet, then he dries them with a soft cloth and afterwards he proceeds to assists the two Lords Nitai and Adwaita in the same way.

The three masters and their bhaktas goes to the Ganges to take their bath closely followed by sadhak das carrying fragrant oils, garments and many other items for performing Ganga puja. When they arrive at Her banks Mahaprabhu and the bhaktas offer their homage. They sprinkle some water on their heads and then sit on their individual platforms which are bedecked with beautiful staircases.

The servants dress the three Lords in bathing dresses and massage them from head to toe with fragrant narayan oil and fragrant powder.

The three Lords and their devotees then enter the divine waters of the Ganga and take bath, having completed their bathing pastimes they ascend the banks where they are massaged by their servants.

After their limbs have been massaged they are dressed. Mahaprabhu is dressed in a beautiful silk yellow doti, Nityananda in blue and Adwaita in white. They apply tilak from the bottom of the Ganges to their bodies after which they perform Ganga puja, pay their dandavat pranams to the holy river and return home with their associates performing sankirtan.

The servants follow closely behind carrying their wet clothes and other paraphernalia used during this time. Having arrived at the estate they wash their Feet seat them on their individual sitting places where they will be decorated and ornamented. They dry their hair with fragrant smoke of aguru, and with golden combs they comb it, make beautiful top knots, add strings of pearls and garlands of bokul flowers.

Tilak made of kesha (an orange colour substance) is placed on their foreheads, and on both their cheeks pictures of leaves are painted. On their chins are placed dots of musk and all their limbs are smeared with a mixture of camphor, sandalwood pulp and musk. They are decorated with beautiful flower garlands, necklaces, armlets, bangles, jeweled finger rings and ankle bells. After hanging new silken cloth each about their necks they are shown their images in a jeweled mirror.

The ornamentation of these three Prabhu's are exactly the same save and except their dotis which are yellow blue and white respectively. Adwaita and Mahaprabhu have ear rings in both ears while Nityananda wears an ear ring in only His left ear and a kadamba flower on His right. Also Mahaprabhu wears a pearl under His nose. All the other devotees wear white dotis.

Completing the three Prabhus ornamentation the sadhak das on the indication of Gurudev places the arati tray containing ghee and camphor wicks in the hands of Swarup Damodar Goswami who will perform the arati of the Lords.

At the end of the arati Mahaprabhu orders Gadadhar pandit to perform seva of Sri Narayan, and thus becomes absorbed in braj bhav, Swarup Damodar Goswami understanding this, begins singing in a honey sweet voice about Sri Radha-Krsna's bathing, dressing, ornamentation etc.

While Sri Govinda Gosh Vasudev Gosh and others play kartals and mrdangas. Mahaprabhu ^{hears} all this, and absorbed in Radha Bhav — ~~Mal~~ displays all kinds of sattvik ecstatic transformations such as goosepimples, tears, etc. The devotees beholding this also become absorbed in their own siddha swarups in braja-lila.

SRIMAD BHAGAVAT READING AND MAHAPRABHUS ECSTATIC SYMPTOMS

Sit 3

In Sri Navadweep Mahaprabhu is ~~sitting~~ ^{praying} on His platform for ornamentation with the devotees absorbed in bhav. At that moment Ishan arrives on the order of sachi mata and says "mother is calling you to see the arati of the deities" Hearing this Mahaprabhu roars and attains external consciousness, ^{alone} all his associates also attain external consciousness, Swarup Damodar then completes the song.

Inside the temple Mahaprabhu and the devotees ^{collective} are observing the arati of Sriman Narayan, at the end of the arati Sri Gadadhar Pandit begins to worshipping the three Masters also sprinkling the water from the conch over the devotees. Following this commences the parikrama of the Mandir, watering of Tulasi ^{very} and finally they all offer ^{very} dandavats to Her.

On the order of Mother Sachi, Ishan das calls Mahaprabhu and friends for breakfast snacks. ^{SV} ₀₁₂₆₄

✓ Mahaprabhu and the devotees gradually enter the dinning room where ^{to} they will enjoy the different sweets, fried foods that are to be affectionately served by Sachi ma. After this they enter ~~into~~ the temple room ~~for hearing the Bhagavat class.~~

to listen to

...
After
Sriman Gadadhar Pandit accepts the remnants of Mahaprabhu after ~~which~~ ^{which} He enters the temple to give the Bhagavat paath. He sits on the vyasasana for this purpose.

The goswamis and the Guru parampara takes the remnants of Mahaprabhu and ~~also take~~ ^{also take} their respective seats to listen to the paath.

Everyone They all sit, facing the three Prabhu's, while Gadadhar Pandit begins by first worshipping the Srimad Bhagavat with tulasi leaves, sandalwood paste, flowers and garlands.

AS The Bhagavat paath commences while sadhak das stores the nectarean remnants of the three masters in his room. He then prepares the sitting places for eating, plates, drinking cups and water pots, completing this he then goes to the Bhagavat paath and sits on left side of Sri Gurudev.

Swarup Damodar gradually distributes the prashadi garlands etc of Srimad Bhagavat to the Lords and others, meanwhile Saci ma and others servants are finishing the breakfast snacks preparation and then returning to the kitchen to be absorbed in further cooking seva, at this time Sriman Mahaprabhu from hearing Srimad Bhagavat is now absorbed in the mood of Sri Radha who goes to Nandagon with Kundalata to cook for Krsna, the devotees in this way also become absorbed in Braja bhava, all from it.

On the order of mother sachi Ishan das arrives where the paath is held, Mahaprabhu and his associates are in braja bhav from hearing the Bhagavat, and now Ishan das expresses Sachi ma's desire saying, "The bhog is ready to be offered to Sri Narayana, Ma is calling you to prepare the bhog for the lord." Hearing this Mahaprabhu roars and attains external consciousness, the devotees also attain the same and in this way Sriman Gadadhar Pandit then completes the Bhagavat paath.

Sriman Mahaprabhu along with his associates performs the bhog arati and kirtan in the courtyard in front of the Lord, while Gadadhar Pandit offers the bhog with water and tulasi leaves etc. Feeling the mood of Mahaprabhu's heart Swarup Damodar begins singing songs describing Radha and krsna's eating pastimes. Hearing this Mahaprabhu becomes overwhelmed with ecstatic emotions such as tears and goosebumps, in this manner they all become absorbed in braja ras feeling their own individual swarups.

Mahaprabhu and all the bhaktas take breakfast and after a little rest they all enter the Narayan Mandir where they sit absorbed in ecstasy from singing about Radha Krsna's breakfast lila. Mother Sachi arrives and comments that it is late and suggests they finish kirtan and all come and take prashad. Hearing this Mahaprabhu roars and attains external consciousness, Swarup, Ramananda Ray and so on, complete the kirtan as Sri Gadadhar Pandit also completes Lord Narayan's bhog offering. Gadadhar offers Lord Narayan archman for rinsing His mouth followed by betel leaves, finally offering arati and then puts the Lord to rest. Mahaprabhu, Nityananda, Adwaita and all the bhaktas enter the dinning room and sit on their own asanas. Sri Nityananda sits on Mahaprabhu's right, Adwaita on His left, the 12 Gopalas facing Him, on both sides are swarup Damodar, the Mahantas, Gadadhar Pandit, Jagadananda Pandit, Murari Gupta and so on.

Haridas Thakur is sitting in the courtyard, Sachi mata and Malini devi are serving. Jahnava mata and Vishnu priya are taking all the rice and subji's from the store house and placing plate in the hand of the aforementioned mothers who are then gracefully distributing these plates to all the bhaktas.

Sri Rupa and the Goswami varga as well as the Guruvarga are absorbed in braja bhav while watching the bhog lila of the Lords and bhaktas from the courtyard of Sachi ma. The servants are all engaged in the bliss of service such as fanning etc, being absorbed in braja bhav.

Due to ecstatic absorption the Lord losses His appetite when mother Sachi sees this She becomes concerned and affectionately inquires, "My dear Nimai why have you lost your appetite? These are all your favourite dishes, different kinds of rice and subjis with different fried things and sweets, if you nicely relish all these tasty dishes then all our cooking would have been a success and we will thereby become very happy indeed to also behold you relishing the same, so therefore my dear child please eat to your full satisfaction in the best way."

When Mahaprabhu hears these sweet and Loving word from His dear mother, He tries with great effort to restrain His ecstatic symptoms and fulfilling his mothers desires He begins to eat, and mother Sachi becomes very blissful and happy while serving the most excellent nectarean dishes. Fragrant water is served by all the servants after the bhaktas take their meal, and water is also offered to the Lords for rinsing their mouths and hands. With a soft cloth the servants wipe the hands and mouths of the Lords. The three masters then return to their individual rooms where they recline on beautiful bedsteads, at this time their servants will serve them betel leaves. After all three prabhu's lie down to take rest, sadhak das

massages Mahaprabhu's Lotus Feet on the order of Gurudev, meanwhile on the order of Sachi mata the goswamis and the gurvarga now take their prashad, wash their hands, mouth and also take rest.

When Sriman Mahaprabhu falls asleep sadhak das goes to Nityananda's room and begin massaging His Lotus Feet, from there he massages Sri

Adwaitas Lotus Feet and the entire Gurvarga one after the other.

Mother Sachi then calls sadhak das to take his prashad, when he is finished, sadhak das also, has secured a plate of remnants of all the Bhaktas and stored it in his room. After sadhak das takes his prashad he returns to Sri Gurudev and remains by His Lotus Feet.

Sriman Mahaprabhu rests for a short while then begins to roar out of ecstasy from smelling the flowers of the six seasonal forest, the sounds of the bumble bees and cuckoos, hearing His roar the other two masters and the bhaktas wake up, they all go to see Mahaprabhu, Who then gets up and accompanied by the other two Lords Nitai and Adwaita, goes to His balcony where they stay for a while, as sadhak das serves fragrant water from a golden jug for washing the masters mouths. Following this the servants render service like offering betel leaves and fanning etc.

Knowing the **M**ind of Mahaprabhu Swarup Damodar sings songs about how Sri Radha Krsna meets at Gupta Kunda in the six seasonal forest on the west side of Nandishwar. Hearing all this everyone becomes absorbed in braja bhav.

END (6.00 AM - 8.24 PM)

PURVAHNA LILA

(8.24am - 10.48am)

SUTRA

When Sriman Mahaprabhu hears about Krsna going into the goshta in the morning with his friends, and how anxious the Braja basi's become at that time, He becomes covered with all kinds of ecstatic symptoms such as shedding tears, shivering and so on. Surrounded by all his bhaktas He imitates all these pastimes. I always worship this Gaurachandra along with His devotees.

In Navadweep Mahaprabhu sits on the balcony of His bedroom absorbed in braja ras knowing His mind Swarup Damodar begins singing songs about how Balaram and Krsna leaves Nandishwar to go herd the cows, how Sri Radha is being dressed and ornamented with clothes and ornaments which have been given to her by Vrajeswari Yashoda. Hearing this Mahaprabhu and His associates all become immersed in braj bhav and as they become more and more absorbed they become bereft of external consciousness and by the grace of Sri Guru sadhak das is also immersed in his siddha swarup and engages himself in their service.

In Navadweep Sriman Mahaprabhu is sitting on His veranda absorbed in ecstasy, and from Swarup Damodar He hears how beautifully krsna and balaram are dressed and how this steals the heart of everyone in the whole world.

Mahaprabhu then begins to imitate how Krsna stands in His Tribanga Three-fold-bending form and plays His flute.

Nityananda then accepting the mood of Baladev begins imitating Balaram playing the horn.

Abhiram Thakur and all the others in sakhya bhav then take reeds in hand walking like cowherd boys they utter things like hai hai.

Swarup Damodar and the other devotees take mrdangas and kartalas and begin singing the names of Krsna's cows such as Dhabali, Shamali and Kali, completing the song with Krsna's goshta lila going into the field to herd the cows.

In the middle is Sriman mahaprabhu on the right is Sri Nityananda Prabhu, on the left ^{if} Sri Adwaita and Swarup Damodar and all the other devotees are surrounding on all sides in this way they are going out through the eastern singhadwar (lion gate) in the direction of the ganges. Hearing the sound of the kirtan all the villages and towns people of Sri Navadweep come out to behold it. ^{Seeing} the wonderful and splendid form of Sriman Mahaprabhu enjoying the kirtan pastimes and relishing the rasa of prem, everyone becomes extremely happy and ecstatic.

The pathways ^{are} studded with gold and on both sides ^{are} lines of bokul trees. ^{on both sides} they are surrounded by different vines that ~~are~~ keeping the pathway shaded with their leaves, in this way the pathway remains cool.

The bumble bees ~~are~~ humming and the cuckoos ~~are~~ singing along the pathway. ^{so} as Mahaprabhu traverses down the path he sees a number of cows ^{which} ~~and this~~ immediately reminds him of Sri Krsnas Pastimes of herding the cows and ~~so~~ he faints of ecstasy, because of this, the bhaktas then fan the Lord and sprinkle him with water and he attains half external consciousness and looks around here and there. The ~~devotees~~ then place Mahaprabhu on a platform under a tamal tree and they surround him on all sides, Swarup Damodar knowing the mind of Mahaprabhu sings songs about how Krsna herds his cow and how his mother and father are suffering separation from Him and how he says good-bye to the vallabhi's the gopis, how he enters the forest, how Radharani goes home with her shakis, how Narma shaki arrives and describes to Radharani ~~how~~ Krsna's ^{playing} ~~plays~~ his flute in Vrindavan and He ask ^{from} all the moving and non moving ~~living~~ entities if they are all well. When Mahaprabhu hears all these songs He sprinkles himself with his own tears as he is absorbed in Vraja bhav, ^{as} the bhaktas ~~also~~ become immersed in the braja lila and their own individual siddha swarups.

Sitting under a tamal tree Sri Gauranga in ecstasy continues to listen to the charming songs of Sri Swarup Damodar as he sweetly describes how Sri Narma shaki speaks to Sri Radhika and how Sri Tulasi Manjari has been sent to Sri Krsna, Mahaprabhu hears all this and roars out of sheer ecstasy and attains external consciousness, when Swarup Damodar completes this wonderful description, Mahaprabhu in ecstasy embraces Nityananda and Sitanath.

All the bhaktas offer their dandavats to the Lotus Feet of Mahaprabhu, while the servants engage themselves in services suitable to the time.

^{crossing} When they all see the sweet form of Sriman Mahaprabhu everyone becomes immersed in transcendental bliss. END (8.24-10.48)

MADHYANA LILA

(10.48am - 3.36pm)

Sri Navadweep Madhyana Sutram

As Sriman Mahaprabhu remembers all the different pastimes which Radha and Krsna performs along with the sakhis, Goospimples manifest on His body and He speaks with a faltering voice as he describes this to the bhaktas imitating it. Oh mind please always worship this Gaurasundar the son of mother Sachi who is the embodiment of Mahabhav Ras.

Mahaprabhu imitates Sri Radha's abhisar in Navadweep

Surrounded by all the devotees on the bank of the Ganga, Mahaprabhu sits under a tamal tree suddenly covers his head with a red cloth (His own red dhoti) in this way assuming the mood of Sri Radha, with his left foot begins walking like a swan.

The Lord then enters Srivas' flower garden which is served by the six seasons. The malayan breezes carry the fragrance of the flowers and therefore rightly deserves the name Gandhavah (carrier of fragrance).

The male and female cuckoos sweetly sing in the fifth note ku-hu ku-hu as they eat mango buds. The intoxicated peacocks dance beautifully and the male and female deer blissfully walks around freely. Blooming mango trees support blooming madhavi vines, below which are situated very extensive jeweled platforms sprinkled with the drops of honey emanating from these trees and vines.

Mahaprabhu sits on one these platforms on a soft seat, surrounded by His bhaktas. Swarup Damodar understanding the feelings of Mahaprabhu begins singing songs about Sri Tulasi Manjari returning to Sri Radha to describe to Her the pastimes of Sri Krsna, how Sri Radhaka's five senses are attracted to Krsna, the arrival of Dhanistha sakhi, Radharani's abhisar and how She meets Krsna.

Hearing these songs Mahaprabhu becomes absorbed in Radha bhav and Vraja-ras, the bhaktas also enter into Braja-bhav in their own siddha swarups, by the Grace of Sri Guru the sadhak also becomes absorbed in Vraja-ras and Manjari bhav.

The beauty of the six seasons in Navadweep

When Sriman Mahaprabhu who is absorbed in listening to Swarup damodar's song in the six seasonal flower garden of Srivas Pandit understands that Sri Radha Govinda and their associates, also the moving and non-moving creatures and indeed the whole three worlds experiences ecstasy from the flute song of Sri Krsna, He roars and attains external consciousness. All the bhaktas also attains external consciousness and Swarup Damodar completes the song.

Blissfully Srivas Pandit brings the prashadi garlands fruits flowers and sweets etc. from Sri Nrsimhadev and serves it to all the bhaktas.

He decorates everyone with sandalwood paste flowers and so on. (When a sadhak has been unable to do his yog-pith seva during the morning period at Mahaprabhu's estate, then he takes the opportunity to do it at this favorable time).

Absorbed in braja bhav Mahaprabhu beholds Radha and Krsna as they admire the beauty of Radha Kund and wander through the forest.

Meanwhile in Navadweep He beholds the beauty of the Ganga and the six seasonal forest with all kinds of vines surrounding different types of trees, with many varieties of birds, flowers and fruits all blooming and ripening at the same time.

The sound of singing birds and buzzing bees fills the entire forest, as Mahaprabhu sees and hears all this He becomes absorbed in braja bhav, surrounded by His associates on a platform in the middle of the six seasonal garden on the bank of the Ganga. Knowing the mind of the Lord

Swarup Damodar sings about Vrinda devi describing the beauty of Radha Kund to Radha and Krsna as they behold the exquisite splendor of the six seasonal forest and being served by seasonal laksmis with sixteen kinds of paraphernalia, as Swarup Damodar describes all this, sadhak das renders services suitable for the time such as fanning etc. He also becomes absorbed in braja bhav in His manjari swarup.

HOLI LILA IN THE SPRING FOREST OF NAVADWEEP

Sriman Mahaprabhu and the bhaktas absorbed in braja bhav, inspire Swarup damodar to sing about the happiness and pleasure Sri Radha Krsna and their sakhis experience when beholding the six seasonal forest. He describes them seated on a jeweled platform (pavilion). Mahaprabhu hears how Sri Vrinda devi and others are serving them nicely, He becomes overwhelmed with ecstasy, thus he laughs and roars which brings Him to external consciousness. Hearing His roaring the bhaktas attain external consciousness. Mahaprabhu begins embracing the two Lords in great ecstatic love, the devotees offer their obeisance's to their Lotus feet with great devotion. Srivas Pandit brings garlands and sandal paste through his brothers and He (Srivas) decorates the Three Lords as well as the devotees. On Gurudeva's order Sadhak das decorates the goswamis and Guruparampara with sandalwood pulp and flower garlands, then performs service for the three Lords by fanning and so on. Mahaprabhu and the bhaktas arrive at the outskirts of the six seasonal forest where they behold the beauty of the spring season, which exudes an extraordinary beauty with its budding rasala, mango and punnaga trees entwined by blooming madhavi and jasmine vines.

This forest is filled with the beautiful sounds of chirping cuckoos and buzzing bees. The chamari deer sweep the pathways with their tails while the musk deer wanders here and there spreading their musk fragrance. Beholding the beauty of the forest in this way Sriman Mahaprabhu and his bhaktas enter the vernal vasanta mandap (spring pavilion) and sit down. He sees all the different paraphernalia for holi lila such as abhir gulal, coloured water, pichkaries (syringes), which are all nicely decorated and ready for use, He becomes absorbed in braja bhava, so Swarup goswami sings about Radha krsna's holi lila, throwing powder etc., and in this way Mahaprabhu begins squirting coloured water on Sri Gadadar pandit.

The bhaktas absorbed in this lila begin throwing abhir and other coloured substances at each other. Hearing this lila sung by Swarup damodar every one becomes absorbed in their individual swarups.

THE SUMMER SEASON FOREST AND THE FLOWER TEMPLES

Lost in this festival of colors in the Spring forest Mahaprabhu and His devotees hear Swarup damodar's songs of the same and attain external consciousness. They proceed to a near by pavilion where they all sit and Srivas pandit offers fresh garments, garlands and sandalwood pulp brought by his brothers with which he adorns and anoints everyone. He then offers fruits, roots, drinks and betel leaves, Sadhak das then serves the goswamis, and his Guruparampara by dressing them in fresh garments and so on. Sriman Mahaprabhu then enters the summer forest with all the bhaktas where they admire it's beauty.

This forest pleases all the senses. It pleases the ears with the songs of the shuka and sari parrots, the male and female cuckoos and the buzzing of the bees. It pleases the nostrils by the smell of the roses and the shiree flowers. It pleases the tongue with the taste of the red mangoes, ripe bananas and ripe jack fruits. It pleases the eyes and it pleases the skin with the sensation of the malayan breezes which is cool, fragrant and soft. In this way all the senses are pleased.

The deep shade created by the vines and trees makes the pathways very nice, cool and soft by the drops of honey that emanate from the flowers and the pollen spread over the pathway. The bananas are as if smiling at the Lord and it's leaves sway in the wind as if serving the Lord and his devotees by fanning them. As Mahaprabhu admires the beauty of the forest He finally arrives at Phul Bangla, which is a temple made of beautiful flowers. Srivas pandit then adorns everyone with garlands, sandalwood paste and thin clothing suitable for entering the temple.

On the right side of Mahaprabhu is Nityananda and on the left is Adwaita and all the other devotees surround them, in this way they look very beautiful. There are fountain jets which spray thin streams of water over everyone and Mahaprabhu's body becomes exceptionally exquisite as He ✽ is sprinkled in this way and fanned by His servants.

Swarup Damodar feeling the mood of the Lord sings of Radha Krsna's wandering through the summer forest in vraja and enjoying the phool bangla. Hearing this everyone becomes absorbed in their individual siddha swarups.

THE RAINY SEASONS IN NAVADWEEP AND THE SINGING PASTIMES

Hearing the songs of the phool bangla lila in the summer season forest, smelling the fragrance of the flowers, hearing the humming of the bumble bees Sriman Mahaprabhu roars in ecstasy, everyone is then brought back to external consciousness.

Srivas Pandit sends garlands and sandal paste through his brothers to decorate everyone while he serves fruits, roots, different delicious drinks and finally betel leaves.

Mahaprabhu leaves the summer forest and arrives at the outskirts of the rainy season forest where He beholds its exquisite beauty.

On the lap of the fresh clouds one can see the lustre of the lightning strikes and the wonderful sight of the baka-pakti(row of ducks) in the sky. Seeing the clouds, the peacocks on the branches of kadambha trees become excited and spread out their feathers in ecstasy and sing ke-ka.

There are beautiful fruit trees such as jamru; jackfruit, palmfruit and dates, then the bumble bees fly from one flower to another sweetly humming being intoxicated by the yuthi, kadambha and ketaki flowers. As the rain falls on the ground the indra gopa insects(these are bright red in colour) wander over the soft grass and the peacocks spread out their feathers and perform enchanting dances here and there.

Sometimes the clouds are rumble deeply and pour lots of water while the frogs, chatakas and dharuk birds constantly sing.

Mahaprabhu sees a kadambha tree entwined by yuthi vines carrying a hindola swing before Him thus overcome with ecstatic Love He sits on a yuthika kadambha pavilion surrounded by the bhaktas. Knowing the Lords feeling Swarup goswami sings an astonishing malaya raag suitable for the rainy season where the swinging pastimes of Sri Radha Krsna is performed. Mahaprabhu taking Gadadhar by the hand, mounts the hindola swing and while the devotees blissfully swing them in great ecstasy they all become immersed in braja bhav.

THE BEAUTY OF THE AUTUMN SEASONAL FOREST IN NAVADWEEP

Immersed in the swing pastimes in the rainy forest with His devotees Mahaprabhu hears Swarup damodar completes his song and thus He attains bhav shanti (end of ecstasy), and comes down from the swing with Gadadar. They sit on a jeweled platform so that the servants may fan them. Srivas pandit serves fruits, roots, delicious drinks and pan to everyone and then decorates them with sandalwood pulp and garlands. Mahaprabhu and the bhaktas proceed from the monsoon forest to the autumn forest where they behold it's splendor.

The sky is like an ocean and the white clouds are like floating waves and the swans and cranes make very sweet sounds. There is a wind which is not too hot or too cold and gives a very pleasant touch to the trees making them dance. Draksha, darindra, daatri, sevatii, padma, malati, tulasi and jati these are the different fruits and flowers that beautify this forest. In the grapevines there are suka and sarika parrots quarreling with each other, hearing this Mahaprabhu approaches this vineyard. Swarup damodar understanding His feeling sings about Radha and Krsna wandering through the autumnal forest and how the suka and sarika quarrel with each other. He sings with such a honey sweet voice that everyone becomes immersed in braja lila.

NAVADWEEP HEMANTA SEASONAL FOREST

Seated in the autumnal forest listening to the quarreling songs of the parrots Mahaprabhu and His associates are brought back to external consciousness as Swarup goswami completes his song. Everyone is then decorated with flower garlands and sandalwood pulp and then they proceed to the hemanta forest to admire it's astonishing beauty.

There are flowers there such as bandhuli, chandra, mallaki, gopillata, kamunlatta, nilla pittraktaadi and blue, yellow and red jinti flower, also beautiful sweet ripe oranges. There are titira, labha and kira birds and the sound of the bumble bees are very pleasing to the ear. The fragrance of different flowers which are being carried by a cool breeze rightly deserve the name ghandavaha (the carrier of fragrance). Mahaprabhu proceeds to the pavilion of the red jinti flowers and understanding his feelings swarup damodar sings about Radha Krsna's hemanta rtu bon bihar - their enjoyment in the hemanta seasonal forest. Hearing this everyone becomes absorbed in braja lila.

THE WINTER SEASONAL FOREST IN NAVDWEEP

While sitting on the pavilion of jinti flowers in the hemanta rtu bon Swarup damodar completes his song about Radha and Krsna's enjoyment in this forest. Mahaprabhu then attains external consciousness and roars in ecstasy and the devotees attain consciousness while the servants begin to adorn everyone with garlands and sandalwoodpulp. Mahaprabhu then proceeds to the winter forest and begins to admire the beauty of this season.

The flowers there like kunda, damanak, bandhuli and jaba are blossoming and the whole forest is filled with the singing sounds of the birds like the skylark and the harid. The rays of the sun become very weak and all living entities begin search for sun rays with their bodies shivering of cold. The birds are very happy to ascend to the top of the trees where they can get some sunshine and the whole lotus forest is terrorized by this severe cold. Mahaprabhu wanders around this forest admiring it's beauty and eventually comes to a pavilion of kunda flowers where he sits down surrounded by his associates. There are nice warm clothes, an agni-patra (large plate of fire) and many soft cushions waiting for them and Swarup goswami sings songs of Radha and Krsna's wanderings through the winter forest. The devotees all become absorbed in braja bhava.

THE MIXED SEASONAL FOREST OF SPRING AND AUTUMN

Seated on the kunda flower pavilion of the winter forest in great ecstasy along with His bhaktas Mahaprabhu relishes the songs by Swarup damodar of how Radha and Krsna wander through the winter forest expertly served by Vrinda devi and others, He roars in great ecstatic love and is brought back to external consciousness. His associates also attain external consciousness as Swarup damodar completes his song. The servants string garlands of kunda flowers and decorates everyone with them.

They all proceed to the mixed seasonal forest of spring and autumn and Mahaprabhu becomes very happy when he sees the trees, vines, fruits, flowers, birds and deer of these two seasons stationed together. He sits in a pavilion of both madhavi and malati flowers with His devotees, while they all listen to the songs of Swarup damodar about Sri Radha's prema vaichitra condition.(suffering separation from the beloved even while in their presence. see 14th chap. govindallamrta). Hearing this all the devotees become immersed in braja lila.

THE MIXED SEASONAL FOREST OF SUMMER AND HEMANTA

In the forest of Spring and Autumn, Mahaprabhu and His devotees are seated on a madhavi and malati pavilion in ecstatic love, as Swarup damodar sings about Radha's prem vaicitra He roars in ecstatic love and when Swarup goswami completes the song Mahaprabhu comes to external consciousness. He then goes to the Hemanta and summer forest and as He beholds the beauty of the two seasons Mahaprabhu sits on a pavilion of fresh jasmine and yellow jinti flowers while He is surrounded by His devotees.

As he remembers the braj lila He becomes very sad and with His lowered head he rests his cheek on his left arm. Swarup goswami feeling the Lords mood sings of Radha's wounded pride and thus everyone becomes absorbed in this lila.

THE BEAUTY OF THE RAINY AND WINTER SEASONS COMBINED (MIXED)

As Mahaprabhu continues to sit in the Grisna hemanta forest on a platform of mallika jasmine and yellow jinti flowers Swarup damodar completes his song about Radha's pique and how Krsna tries to pacify Her. Hearing this Mahaprabhu roars in ecstasy and everyone attains external consciousness.

After the three Lords and the devotees are decorated and offered garlands of fresh jasmine and yellow jinti flowers by the servants, Mahaprabhu proceeds to the combined forest of the rainy and winter seasons. He sits down in a pavilion of yuthi and kunda flowers and beholds the beauty of the forest thus becoming absorbed in ecstasy. Swarup goswami knowing the Lord's mind sings about Sri Radha Krsna's look looki lila, their pastime of hide-and-seek, hearing this everyone becomes absorbed in braja bhava.

MAHAPRABHU BECOMES ABSORBED IN DRINKING HONEY AND THE AMOROUS PASTIMES IN THE KUNJA

Sriman Mahaprabhu is sitting in the forest of the rainy and winter season and as Swarup goswami sings how Radha and Krsna are enjoying themselves in a kunj of golden yutika flowers Mahaprabhu roars in ecstasy and they all attain external consciousness. Upon Swarup damodar's completion of the song Srivas pandit ornaments the three Lords and the devotees with sandalwood paste and garlands. It is in this way Mahaprabhu and His devotees blissfully wander over the ten seasonal forests - six seasons and the four mixed forests, until they come to the flower garden of Srivas pandit. Here everyone sits down on a pavilion of madhavi flowers and knowing His mind Swarup damodar sings how Sri Radha and Krsna come to Sri Lalitanandana kunj, drink honey and enjoy amorous pastimes in the kunj. On hearing this song everyone ecstatically becomes absorbed in braja bhava.

MAHAPRABHU BECOMES ABSORBED IN WATER PASTIMES

In great ecstasy Mahaprabhu and his devotees are sitting in the Madhavi mandap. The fragrance of the flowers, the humming of the bees and the singing of the cuckoos causes a great roar of ecstasy to emanate from the Lord and thus everyone comes to external consciousness. As Swarup damodar's song about Radha and Krsna's enjoyment in the kunja drinking honey wine comes to an end Mahaprabhu remembers the water sports at Sri Radha kund and with His devotees they go and sit on the bathing ghat on the bank of the Ganga. Swarup damodar knowing the mood of the Lord sings a song depicting Radha Krsna's jol-bhihar lila (water pastimes) and hearing this everyone becomes absorbed in braja-ras in topmost transcendental bliss.

MAHAPRABHU'S WATER PASTIMES IN SRI NAVADWEEP

Mahaprabhu and His bhaktas sit by the bank of the Ganga absorbed in the jol-bihar lila at Radha kund where the Divine couple and their shakis enjoy water sports, in this way they enter the Ganga to enact their own water pastimes and in great ecstasy He sprinkles Gadhadar, Nityananda and Adwaita prabhu. The devotees then surround them shouting "Kaya Kaya" and in this way they play music on the water with the palms of their hands becoming intoxicated in the lila.

Hearing the noise from the devotees sports, the swans, cranes, other birds and bees begin to sing sweetly, absorbed in all this Mahaprabhu roars out of ecstatic joy bringing everyone to external consciousness.

Understanding the Lord's fatigue the devotees take Him to the bank where they wipe and massage the bodies of the Three Lords with fragrant Narayana oil, powders and another bath, all the devotees are then bathed in the same way.

Next they go to Srivas pandit's flower garden and sit on a madhavi pavilion. Here the three Lords are ornamented, served, then shown their images in a mirror by Srivas and his brothers. The devotees are ornamented by their servants while Swarup damodar performs the arati of the three Lords.

When Mahaprabhu sees His reflection in the mirror He remembers the bhavs and ornamentation of the shakis and thus becomes absorbed in ecstatic love, Swarup goswami understanding the mind and mood of the Lord begins singing about Radha Krsna's bathing and ornamentation pastime, how They have a picnic and lie down and take rest, hearing this everyone becomes absorbed in braja bhav.

Sitting on the madhavi mandap absorbed in ecstasy Mahaprabhu hears about the pastimes of Sri Radha and Krsna and roars in great ecstatic love bringing everyone to external consciousness. When Swarup damodar finishes Srivas pandit and his brothers bring the prashadi fruits, roots, sweets and so on from Sri Nrsinghadev temple and serves everyone.

After the Lords and their devotees wash their hands and mouths and take rest in their own resting quarters, their servants fan and serve them with betel nuts. Sadak das then offers water for rinsing the mouths of the goswamis and his Guruparampara then he offers betel leaves. On the order of Gurudev he takes prashad and depending on the time he renders service such as fanning and then comes to the balcony of Mahaprabhu.

Waking from His rest Mahaprabhu roars in ecstatic love and everyone gets up. After the servants have helped them to wash their faces, they all go to Mahaprabhu's quarters. He goes and sits on His balcony where sadak das serves Him with fragrant water from a golden cup to wash His face, helps Him dry with a thin cloth and then Srivas pandit offers sandalwood pulp and garlands to decorate everyone who are now absorbed in great love. He(Srivas) brings a parrot who has been personally instructed by him and with topmost devotion this parrot begins to praise the three Lords and the Lotus Feet of all the devotees.

The parrot is ordered by Srivas pandit to glorify Sriman Mahaprabhu and so the parrot humbly begin to speak as follows:

"I am just a low born bird very foolish and totally unqualified how then can I describe the unlimited nectarean ocean of Gaura's qualities. It is only on your order than I will say something and by your Grace something can be revealed through me.

Sri Krsna who is the son of the king of braja is the original personality of godhead.

His bodily lust is the impersonal Brahman, He is the Lord in the heart of everyone as Paramatma and the Lord of Vaikuntha Sri Narayana is His vilas murti expansion. Now this same brajendra nandan Krsna has appeared in the house of Sachi mata and Jaganath to relish the nectar of braja ras and preach prem bhakti. For this reason He has accepted the lustre and feelings of Sri Radha, and so descended in Sri Navadweep in this golden form which is more beautiful than molten gold.

Sri Gauranga's Lotus Feet are more beautiful, soft and enchanting than red lotus petals and on those Foot soles are the most amazing and wonderful symbols.

They are as follows:

A barley corn at the base of His right toe, below this is an umbrella. There is an up-curving line(urdva rekha) which begins half way down His Foot and extends up to the point between the big toe and the second toe. Under the second toe is a danda(rod) and under the middle toe is a padma (lotus flower) below that is a mountain and below that is a chariot. On the right side of the chariot is a club and on the left a shakti weapon. Under the small toe is an ankush(goad), below that is a thunderbolt, below that a platform and below that an earring, below that is the symbol of four swastikas and in the middle of which is an octagon and at the four corners of each swastika is a rose apple. These are the sixteen symbols on Mahaprabhu's right Foot.

On His left Foot there is a shanka(conch) under His big toe and below that is a wheel, and under His little toe is the sky, below that is a bow without a string, under the 4th toe (next to the little toe) is a bangle, below that is a cows hoof, under His little toe is a karmandalu(water pot), below that is a flag, below the flag is a flower and below that is a creeper(valli).

Below the cows hoof is a triangle, below that are four jugs in the middle of which is a half moon, below that is a turtle and below that is a fish. On the right side of the turtle is a garland. These are the sixteen symbols on Mahaprabhu's left Foot.

Mahaprabhu's toenails defeats the light of the moon in the autumn season in the month of sarada. His shanks are like golden logs, His knees are like golden baskets and His thighs are like golden bananas. His buttocks are like golden water basins, His middle is very thin and around His waist is a silken dhoti. His navel is like a golden Lotus flower and His belly is like a golden banyan leaf. His chest is very broad and on it is a beautiful pearl necklace which resembles the stream of the Ganga.

His two arms which reach down to His knees resembles lotus stems, how fortunate and wonderful are the jeweled armlets adorning His beautiful arms. His red palms are just like red jaba flowers and its sweetness is enchanting cupid.

The right palm of Mahaprabhu has nineteen symbols:
Between His index and middle finger down to the edge of His hand there is a very long life line. Between His index finger and His thumb there is a line which extends straight across His hand, this is the line of good fortune. A line extends from between His thumb and index finger to His wrist, this is the line of enjoyment. At the tip of His five fingers are five Lotus flowers. At the bottom of His thumb is a barley corn, below that is a wheel, below that is a karmandalu(sannyasi's water pot), below the index finger is a flag and below that is a fan. At the bottom of His middle finger is a sword, below his fourth finger is a disc, below that is a tree and below that is an arrow. Below His little finger is an ankush(goad), below that is a palace, below that is a dumdubhi drum. Above His wrist is a cart, and above that is a bow.

On His left palm in sequential order is a life line, a good fortune line and a line of enjoyment. On the top joint of His five fingers are five conchells on the bottom of his thumb is a lotus flower, below that is a garland. Below His index finger is an umbrella. On the bottom of His middle finger is a plough, below the fourth finger is an elephant and below the little finger is a drum, below that is a horses whip, below that is a fan, below that is a swastika, below His life line is a horse, below His Line of good fortune is a bull, above His wrist is a half moon. These are the nineteen symbols of His left palm.

The lustre of His nails defeats the pride of jeweled mirrors. His shoulders are slightly raised, His back comparable to a golden sitting place, His neck is beautified with three lines, His lips resembles red banduli flowers. * The beauty of his cheeks defeat that of golden mirrors and His teeth defeat the lustre of a row of pearls. His nose resembles sesame flowers, His eyebrows resembles the bow of cupid, and His hair resembles cupids arrows. His eyes defeats a hundred petaled blooming lotus flowers. The pupils of His eyes are like black bees, and his eyes are always filled with tears of great ecstatic love. His enchanting ears are beautified with jeweled earrings. His fine curly hair is the abode of elegance.

The whole world is enchanted by His peerless Lotus like face which is beautified with a smile, His hair is decorated with different flowers. The nectar filled ocean of Sri gauranga's sweetness is bottomless and boundless. I was standing on the shore of this ocean and was only able to touch one drop."

While speaking in this way the voice of the parrot became choked up with great ecstatic love and Swarup damodar understanding the feelings of Mahaprabhu, began to sing how in braja the shuka and sarika parrots describe and glorify with ecstatic love the different limbs of Sri Sri Radha and Krsna's bodies. Hearing this everyone becomes overwhelmed and covered with sattvik transformations such as tears and shivering and all is steeped in braja bhav.

MAHAPRABHU'S ABSORPTION IN THE DICE GAME, AND SURYA PUJA

Mahaprabhu and the bhaktas are seated in a pavilion of the six seasonal flower garden of Srivas Pandit completely absorbed in ecstasy as he hears from the mouth of Swarup damodar the glorification of each and every limb of Sri Sri Radha and Krsna described by the shuka and sarika parrots. He also hears how Radha and Krsna fondles their individual shuka and sarika parrots and offers them fruits as a reward. When Mahaprabhu hears these descriptions He roars in ecstasy and attains external consciousness. His associates also attain external consciousness. Srivas pandit then decorates the three Lords and devotees with flower garlands and sandalwood pulp. Knowing Mahaprabhu's feelings Swarup goswami sings about Radha and Krsna playing dice and performing surya puja.

Srivas pandit then brings different pieces for the dice game and places them before Mahaprabhu and in great ecstatic love the Lord begins to place dice with Gadadhar. Absorbed in the songs of Swarup damodar everyone is immersed in their own braja bhav.

BHAVA SHANTI

Mahaprabhu and the devotees absorbed in the songs of Swarup damodar in braja rasa hears how Srimati completes Her surya puja and returns home with Her shakis and how Krsna meets again with His cowherd boyfriends. Roaring out of ecstatic love Mahaprabhu attains external consciousness along with the devotees. Swarup damodar finishes his song and Mahaprabhu lovingly embraces Nityanada and Adwaita prabhu, the devotees then offer dandavat pranams to the Lotus Feet of the Lords as they embrace everyone. In ecstasy the servants are performing the nectar of devotional services such as fanning and so on. Seeing the beauty of Sriman Mahaprabhu everyone is swimming in the ocean of topmost transcendental bliss.

THUS ENDS THE MADHYANA LILA OF SRIMAN MAHAPRABHU

(The midday pastimes of Mahaprabhu
in Navadweep)

(10.48am - 3.36pm)

APARANA LILA (3.36 -6pm)

Sri Krsna is now returning from the forest with His friends and cows, wearing an enchanting outfit with a peacock feather crown . Around his neck is a garland with Ashok flowers in His ears. Dust from the cows covers His face and resembles a dusty blue lotus flower. As his lips play on the enchanting flute and the gopa's play on different instruments like the flute and horn, the cows wagging their tails, mooing and running around making noises as deep as the clouds.

Mahaprabhu absorbs the mood of Sri Radha and the braja sundaris when they witness this enchanting scene thus He becomes stunned and shivers showing all the sattvic transformations while in an ocean of * ecstasy with his devotees. * *ecstasy with his devotees -*

Oh mind please just worship this Gaurasundar who is an ocean of divine pastimes.

HOW MAHAPRABHU WANDERS THROUGH THE TOWN AND RETURNS HOME

As Mahaprabhu sits in the corner of Srivas pandit's flower garden absorbed in Sri Krsna's UTTHAR GHOSTA LILA (when Krsna returns with the cows). Knowing the feelings of the Lord Swarup damodar sings of Krsna 's return to the village with His cows and friends. Hearing all this Mahaprabhu tours the town of Navadweep in great ecstatic love with the devotees performing kirtan all around him and as they approach Srivas pandit's house the pujari is performing arati of Sri Nrsimhadeva .

At the end of arati the devotees are sprinkled with water from the conchshells and decorated with sandalwood and flower garlands. In this way Sriman Mahaprabhu travels to the house of Chandrasekar, Dhanajay pandit, Vanamali and many others, taking darshan of their deities and performing kirtan and so they proceed to Sri Advaita's house to witness the arati of Sri Madan gopal and again being decorated with sandalwood and flower garlands, then onto the house of Sri Nityananda prabhu to witness the arati of Sri Bankabhiari .

In this way they perform ecstatic kirtan while taking darshan at the house of Ramanada ray, Swarup damodar, Pundarik vidyanidhi, Narahari sarakar thakur, Gadadhar das, Gadadhar pandit, Rupa goswami, Abhiram thakur, Gauridas pandit and Haridas thakur finally arriving at the Purva singhadwar, the Eastern Lion gate of the town.

Hearing the sound of the sankirtan Sri Sacimata develops the mood of Yashomati ma and thus comes out to greet the three Lords and as the devotees offer obeisance's to her lotus feet she blesses each one with great affection. At the side gate in the courtyard mother saci seats the three Lords on a jeweled platform and then performs the arati ceremony and at the end Sriman Mahaprabhu and his devotees go and sit in the nairit corner.

Here mother Saci orders the servants to bath, dress and ornament the three Lords and tells Gadadhar that after his bath he should wake the deities and offer a light meal of fruits and roots and then returns to her inner quarters. The exhaustion of the lords and the devotees is removed by being fanned by the servants and Swarup damodar feeling the mood of mahaprabhu sings of Sri Radha's separation from Sri Krsna in Yavat while listening to stories about him from Chanda-laka. How Radha prepares His ladus then bathes, dresses, ornaments and so on. Hearing this everyone becomes absorbed in braja lila, Mahaprabhu is studded with ecstatic symptoms such as shivering and tears and the devotees attain their own swarups.

HOW MAHAPRABHU IS BEEN BATHED AND ORNAMENTED IN THE AFTERNOON

As the devotees sit in great ecstatic joy they listen to the songs of Swarup damodar about Sri Radha's cooking, bathing and ornamentation pastimes thus Mahaprabhu roars in ecstatic love and they all attain external consciousness. Meanwhile, Saci ma orders Ishan das to come to the Lord and say "prabho he vishvambhar the day is over, it is your mother's order that you quickly come and complete you bath".

The servants then bring the different paraphernalia for everyone such as oil, various ointments, shampoos and so on. Everyone is then given their individual baths and dressed in dry clothes. Mahaprabhu and the devotees then return home. The three lords are placed on their srngar mandal where their feet are washed and they are ornamented by their servants. Swarup damodar then begins their worship while the different preparations for Lord Narayan's bhog offering, such as fruits and roots, are placed before the temple.

Some of the servants go and pick flowers from the flower garden and make garlands and Gadadhar pandit wakes up the Lord with puja. Mahaprabhu now remembers Sri Krsna's UTTAR GHOSTA and goes to His balcony with the bhaktas. In Sri Radha's bhav he sits and stares in the south eastern direction, knowing his mind Swarup damodar sings about Sri Radha climbs on to her balcony in Her eagerness to see Sri Krsna. Hearing this song Sriman Mahaprabhu becomes studded with tears, shivering and other different sattvic emotions, the devotees then remember their own braja swarups and become immersed in braja ras.

NAVDWEEP BHAVA SHANTI

So Mahaprabhu and his devotees are standing on the balcony completely immersed in transcendental ecstasy, Swarup goswami now sings how Sri krsna proceeds to Nandagram, Sri Radha goes from Her flower garden back home and how the shakis are consoling the prema madini Srimati who is mad with ecstatic love. When Mahaprabhu hears this He roars bringing everyone to external consciousness, then according to the time the servants serve them with fanning and so on.

THUS ENDS THE APARAHNA LILA IN NAVADWEEP

(3.36PM-6PM)

SAYAN LILA IN NAVADWEEP

(6-8.24PM)

SUTRA

I remember Sri gaurasundar who is studded with ecstatic transformations such as shedding tears and goosepimples as He constantly thinks of Sri Krsna as He bathes, eats and performs all other kinds of very sweet pastimes. With His devotees Mahaprabhu is ecstatically imitating all these pastimes. Oh mind please worship this Sri Gaurasundar.

MAHAPRABHU BILAVAVESH

During the evening Mahaprabhu sits in His balcony with His associates and remembers the pastimes for the appropriate time in braj.

Understanding His mood Swarup damodar sings about Dhanista coming to see Sri Radha, the bathing, ornamenting and eating pastimes of Sridharma and Krsna and how Sri Radha, along with her associates relish the nectarean remnants of Krsna's food. Hearing this song Mahaprabhu and the devotees become absorbed in their individual swarups in braja bhav. Sadak das then softly fan's them perform other services according to the time of day.

MAHAPRABHU BECOMES ABSORBED SEEING KRSNA EATING AND MILKING HIS COWS

As Mahaprabhu sits on His balcony in ecstasy Ishan das arrives under the order of mother Saci to call Him and all the devotees for a little snack, hearing this mahaprabhu roars and attains external consciousness, Swarup damodar completing his song all the other devotees attain external consciousness.

The devotees then leave for the dining room and take their respective seats. On Mahaprabhu's right is Nityananda and Adwaita and Gadadhar sits on his left, while sitting on both sides the devotees face Him. With the offering that was made by Gadadhar, Sacimata affectionately begins to serve and all the different kinds of prashad that had been brought by the devotees to her house are now being blissfully eaten by Mahaprabhu and His devotees, all in the ecstatic mood of Srimati Radharani relishing the nectar of Sri Krsna's food remnants. After they have finished eating and washed their mouths they sit down and are offered pan leaves by the servant.

Meanwhile mother Saci calls the other devotees like the goswami and the guruparampara to come and take prashad and when they have eaten and their mouths washed they all go and sit close to Sriman Mahaprabhu. Now sadak das cleans the plates and enjoys the nectar of the food remnants of the superiors and then engages himself in service according to the time of the day. After this Mahaprabhu along with his devotees becomes absorbed in Radha bhav and sees how Krsna milks the cows from the Candrasalika (the moon tower) and knowing His feelings Swarup damodar then sings about how Sri Radha witnesses this same pastime of Sri Krsna hearing this everyone also becomes absorbed in their own individual ras.

HOW MAHAPRABHU WITNESSES THE ARATI AND RELISHES THE RAS OF SANKIRTAN

Mahaprabhu stands on His moon tower completely absorbed in ecstasy, soon Ishan das arrives and says "He Gaursundar, mother is calling you to come and take evening darshan of the deity". Hearing this He roars and attaining external consciousness along with the devotees, Swarup damodar completes his singing. They all now come down from the tower to see the arati while their servants clean the courtyard with fragrant water and a golden broom. Finally the servants light incense and lamps.

While Sri Gadadhar performs the arati of Sri Narayan the devotees dance and perform kirtan with Mahaprabhu. Completing the arati Sri Gadadhar offers the lamp and water from the conchshell to the three Lords and the devotees, and after offering dandavat pranams to the Lotus Feet of Sriman Narayan He finally decorates everyone with the garlands and sandal paste.

With mrdangas and kartals the residents of Navadweep now arrive doing kirtan and bringing garlands and sandal paste. Hearing this Mahaprabhu becomes absorbed in topmost ecstasy and for a short while begins to relish the ras of sankirtan with everyone. He then gives garlands from His own neck to everyone and orders them to do Krsna bhajan in their own homes and in this way He bids good-bye to the Pura Vasis - the residents of Navadweep. Now Mahaprabhu and His devotees all sit down and Swarup damodar begins to sing how Tulasi and Kasturi come to Sri Radha from Nandagram, how Krsna eat and Radha and Her sakis eat afterwards. Gradually hearing these songs everyone becomes absorbed in braja bhava.

MAHAPRABHU'S EVENING MEAL AND RESTING

As Mahaprabhu and His bhaktas sit and relish that honey sweet voice of Swarup damodar singing about the braja lila ras Ishan das comes and says "He Vishramvar Sri Narayans bhog is ready and Ma is calling for the offering to be done". Hearing this Mahaprabhu roars and everyone attains external consciousness. When Swarup goswami completes his singing Mahaprabhu orders Sri Gadadhar to do the offering. Gadadhar pandit proceeds to the Narayan mandir and offers sweets, the fried items, rice, the subji, milk, the fruits and so on. At the end of the offering He washes the Mouth of Sriman Narayan and offers betel leaves and completes the arati. At the end He offers the arati lamp to the three Lords, sprinkles everyone with water from the conchshell then offers prashadi, chandan and garlands. Saci mata then calls them for prashad. They all go and sit on beautiful seats in the dining room where Nitai sits on Mahaprabhu's right with Adwaita on His left and facing Him on both sides are the devotees with Haridas Thakur sitting in the courtyard.

With great affection Saci mata serves everyone, first with fruits then sweets, fried things, subjis and rice. The Lord then becomes absorbed in the mood of Sri Radha as She relishes the nectarean food remnants of Sri Krsna and He becomes stunned, witnessing this the devotees all become absorbed in braja bhav in their individual swarups. With everybody stunned they all stop eating, mother Saci now becomes very anxious and calls out "He my son Vishrambar why have you lost your taste for eating, why has everyone become stunned, why don't you come back to normal and eat as much as you like according to your own taste?". Hearing these words of Mother Saci they all come back to consciousness and resume eating and Saci ma affectionately fills up everyone's plate again and again with the most exquisite dishes while anxiously petitioning them to eat.

After eating and washing their mouths they all take their seats and the servants arrive to render services such as offering betel leaves and fanning. After that mother calls the goswamis and guruparampara and sitting down to eat Ma satisfies them by serving the Lords remnants. After they have finished and washed their mouths they go to Mahaprabhu and then Sadak das goes and relish the remnants left by them all, when he is finished he washes his mouth, clean the plates and then goes to gurudev.

Sriman Mahaprabhu grants permission to the two Lords and the devotees to take rest, and so they all go to their own quarters. Sadak das massages Mahaprabhu's Feet and when He falls asleep sadak das then goes to gurudev's quarters to massage His Feet and finally sadak das falls asleep at the Lotus Feet of his Sri Gurudev's.

THUS ENDS THE SAYAN LILA IN NAVADWEEP

(6pm - 8.24pm)

THE PRADOSH LILA (PASTIMES AT NIGHTFALL)

8.24 - 10.48 PM

SUTRA

In the pradosh time Sriman Gaurasundar becomes attacked by asta sattvik vikars such as ASRU KAMPAR and PULAK (body erupting in intense euphoria with torrents of tears and shivering limbs). In the mood of Radha in topmost anxiety and eagerness He goes on abhisar. Placing His hand on His hip and moving with a stumbling gait, He proceeds with His devotees to the madhavi pavilion in Srivas' sangam. Oh mind always worship and remember Sri Gauranga who is an ocean of transcendental love.

MAHAPRABHU'S WAKING UP AND HIS ECSTASY

In bliss Mahaprabhu lies down on a jeweled palanquin in His bedroom. The mallika flowers and others are blooming around His bedroom and out in the garden while the bumble bees are buzzing around the flowers. The cuckoos are sweetly singing ku hu ku hu in the fifth note as the breeze blows the sweet fragrance of the flowers in all directions. Mahaprabhu wakes hearing these sounds and smelling the sweet aromas. Roaring in the ecstasy of braj He wakes the devotees and after washing their hands of faces they approach Mahaprabhu's bedroom. He then comes and sits out on the balcony where everyone surrounds Him. Sadak das arrives with a golden jug and cup with which to scoop out the water and now helps Mahaprabhu to wash His mouth and face. Sadak das then renders other services depending on the time of day such as wiping His mouth and face with a thin cloth or fanning and so on. Understanding Mahaprabhu's mood Swarup goswami begins to sing how Sri Radha is visited by Induprabar from Nandishwar and she tells Radha about the adventures in nandagram, hearing all this everyone becomes absorbed in braja bhav.

HOW MAHAPRABHU IMITATES RADHARANI'S ABHISAR

As everyone sit on the balcony absorbed in the singing of Swarup goswami, Mahaprabhu roars when the stories flow in the bhav of Radharani. Finally He roars in great ecstatic love and attains external consciousness followed by the devotees. Swarup damodar then completes his singing and with Mahaprabhu's mind completely filled with the eagerness of the sweet remembrance of baja lila, His red eyes become filled with tears, His body begins to shiver covered in goosepimples big as kadamba blossoms and He grabs the hands of Swarup damodar and Ramananda Ray and says with faltering voice " shaki quickly take me along to your nikunja mandir I cannot tolerate anymore delay". Saying this He adopts the gait of an elephant and with stilled eyes of fear He looks around here and there floating on waves of eagerness as He accepts Sri Radha's mood, She is on an abhisar going out to meet Krsna secretly during the night and is filled with great anxiety.

Moving sometimes with a stumbling gait, slow or rapid gait He arrives at Srivas' temple and goes to the Divine courtyard and sits on a jeweled platform surrounded by His associates just as the moon surrounds the evening stars. Swarup damodar knowing the mood of the Lord starts singing about Sri Radha's abhisar, the natural beauty of Sri Govinda stali and her meeting with Sri Krsna, all sung in a beautiful sweet voice. Hearing this everyone becomes immersed in an ocean of braja ras.

BHAV SHANTI

As they sit immersed in ecstasy in the courtyard of Srivas, Mahaprabhu hears Swarup goswami sing of Sri Radha and Krsna's meeting in the kunj and outside on a jeweled platform surrounded by their shakis with Vrinda devi decorating and dressing everyone and roars with ecstatic love and they all attain external consciousness. As Swarup goswami completes the song Mahaprabhu lovingly embraces Nityananda and Adwaita prabhu. The devotees then offer their obeisance's to the lotus feet of the Lord as He casts a merciful glance over them all.

Srivas Pandit then decorates the three Lords and all the devotees with prashadi chandan and garlands of Sri Nrsimhadev and offerings of betel leaves. The servants then offer services according to the time of day such as fanning. At this time everyone is absorbed in an ocean of transcendental bliss by beholding the sweet forms of the three Lords.

NAKTA LILA (NIGHT PASTIMES)

(10.48pm-3.36am)

SUTRA

As Mahaprabhu sits absorbed and surrounded by His devotees they all surrender to chanting the Holy name during the night which is horripulating with the moonlight. His consciousness is constantly absorbed in the braja bhav in Ras lila as He resides in Srivas pandits house overcome with ecstatic symptoms like shedding tears, shivering, trembling, goosepimples and so on. He begins to dance sweetly and at the end of the dance He goes to Srivas pandits flower garden where He eats fruits and roots reclining on a jeweled palanquin with a jeweled bedstead to take rest. I serve that Sacinandan Sri Gauranga.

MAHAPRABHU BHAVAVESHI

Mahaprabhu is in Navadweep with His associates, listening to Swarup damodar's singing. He is absorbed in braja bhav. They wander through the flower garden and come to the Madhavi mandap and there they sit in great ecstasy. Swarup goswami completes the song and the servants begin to offer fans, water, betel leaves and massages to the feet.

Swarup damodar knowing Mahaprabhu's mind begins to sing how Sri Radha Krsna and their shakis sit on a jeweled platform at Vamsi vat and exchange riddles with each other. hearing this Mahaprabhu and the bhaktas all become absorbed in braja bhav, remembering the Sri Radha Krsna lila - Bon Bihar with their shakis and drown in an ocean of Rasik lilas. As Mahaprabhu attains external consciousness He smells the flowers and hears the humming of the bumble bees, the Lord then roars and all the devotees attain bhav shanti. Swarup damodar sings about Radha Krsna's bon bihar and the beauty of the bank of the Jamuna. Mahaprabhu embraces the two Lords and the devotees offer their obeisance to the Lord's lotus feet. Srivas pandit then decorates the three Lords and the devotees with garlands and ornaments according to their suitability for the pastime of dancing, afterwards Srivas offers sandal paste and more garlands.

Now witnessing the beauty of the Ganga Mahaprabhu and the devotees remember the beauty of the Jamuna in braj and Swarup goswami understanding the feelings of the Lord begins to sing songs about Radha Krsna's ras lila in a very sweet voice.

Govinda vasudeva and others play the mrdangas and kartals, as Mahaprabhu takes Gadadhar to His side and becomes immersed in sattvic ecstasies such as tears, goosepimples and shivering. He begins to dance so sweetly absorbed in the ras lila. The two other Lords and the devotees then form a circle and begin to dance absorbed in the bhav and sweetness of the rasa lila.

HOW MAHAPRABHU TAKES REST AND BECOMES ECSTATIC IN NAVADWEEP

So now the Lord is listening to the songs of Swarup goswami and is absorbed in dancing and singing along with the devotees, all in great ecstasy. When Sri Krsna completes the ras dance with the gopis He takes rest on the soft sands of the completely white and moonlit sprinkled Jamuna. Hearing this song Mahaprabhu roars in ecstasy and as everyone attains external consciousness Swarup damodar finishes singing the song.

These kirtans are very fast and very loud and while dancing in the mood of braj Mahaprabhu becomes very tired. They travel to the flower garden of Srivas pandit and Mahaprabhu sits on a jeweled platform served by a cool and fragrant breeze and as He begins to take rest the Lord enters into bhav. The devotees surrounding Him are all perspiring due to exhaustion and as they deeply breath in and out they too begin to take rest.

The servants witnessing this scene begin to fan and massage everyone's feet and Swarup damodar, understanding the Lord's mood begins to sing how Radha Krsna and their shakis drink honey wine and enjoy themselves in the kunj playing water sports. Hearing Swarup's honey sweet voice everyone becomes absorbed in their siddha deha immersed in braja bhav.

GANGA SNANA

While the devotees sit with Mahaprabhu in Srivas' flower garden Swarup sings how Radha Krsna and the gopis drink honey wine, make love and fight in the water. The bhatkas and the Lord become ecstatic and as He roars they all attain external consciousness. As Swarup damodar completes the song Srivas pandit knowing the desire of the Lord brings white bathing garments and everyone gets dressed. Surrounded by His devotees the Lord takes Gadadhar's hand and they all go into the Ganga to bathe. The servants follow them carrying dry clothes.

Sriman mahaprabhu enters the Ganga absorbed in braja bhav and begin to play with devotees who also become absorbed. As they surround the Lord they sweetly and softly sprinkle him. Then Gaur and Gadadhar begin to fight each other in the water and soon Adwaita and Nityanada start fighting so all the devotees start fighting with each other. After the devotees surround the Lord and repeating KAYA, KAYA they play music on the water during the sports. They play in different ways for a long time and when they come back on the shore the three Lords are massaged with fragrant oils and then bathed again. They are then dried with soft towels and dressed. Mahaprabhu is in a red cloth, Nityanada is in blue and Advaita in white. The bhaktas then put on their dry clothes and offer obeisance's to the Ganga before proceeding back to the garden of Srivas. The servants wash the feet of the three Lords and seat them on their srngar mandaps (ornamentation platform).

The three Lords and the devotees complete their ornamentation and the servants show Mahaprabhu his image in a mirror then Swarup damodar performs the arati ceremony of the three Lords and understanding the Lords feelings begins to sing how Radha Krsna and the shakis become decorated, have their evening meal and take rest. Hearing this song everyone becomes absorbed in the braj ras.

HOW SRIMAN MAHAPRABHU AND HIS ASSOCIATES ARE DINNING AND RESTING

When Mahaprabhu hears how Radha and Krsna and the shakis lie down to rest He roars in ecstasy, with everyone attaining external consciousness Swarup damodar completes his singing. The Lord then embraces the two Lords and the devotees offer their obeisance's to the Lord's Lotus Feet. Srivas now sends his two brothers to collect the fruits, roots and sweets that were offered to Sri Nrsimadev. He seats the three Lords with their devotees in their proper seating places on the bhojan mandap and along with his brothers, Srivas begins to serve prashad. Mahaprabhu and the devotees begin to get absorbed in the mood of the shakis relishing the nectar of Krsna's food remnants. After eating and drinking the devotees wash their mouths and go and lie down on beds situated on a golden platform.

Everyone is served betel leaves by Srivas pandit while the servants massage the Lotus Feet of the three Lords, fan them and other such services. Sadak das then, on the order of the Lord, seats Srivas pandit, his brothers, the goswamis as well as the guruparampara so they can take their meal. When they have finished they wash their mouths and all come to Mahaprabhu's bedroom and lie down with Him. Sadak das then eats the remnants of all the gurus, washes the pots and plates, puts everything in its proper place and then comes to Mahaprabhu to fan Him and render other services.

Mahaprabhu then says with great love, "Everyone must now be tired from the dancing and singing of the sankirtan and half the night has already passed, so everybody take rest now". The two Lords and the devotees now leave Him and proceed to their own places and take rest.

Taking the hint from gurudeva Sadak das goes to Mahaprabhu's quarters and softly very sweetly he begins to massage His feet. This gentle massage causes Mahaprabhu to blissfully fall asleep. Sadak das then massages the feet of the guruparampara and one by one they all fall asleep. After Sri Gurudeva fallen asleep Sadak das stays with him and lies down at his feet - jay gaura hari.

THUS ENDS THE NAKTA LILA (NIGHT PASTIMES)

(10.48pm - 3.36am)